

Pacific Theo Seminary ^{sg}13

BIBLE SOCIETY RECORD



V. 58
1913

LEAVES OF THE TREE WERE FOR
THE HEALING OF THE NATIONS

PACIFIC
Theological Seminary

GREETING FROM CHINESE BIBLE.

今天在大衛的城裏

Chin t'ien dzai Da-wei-di ch'eng-li
This day in David's city

爲你們生了 一位救主

wei ni-men sheng-liao i-wei CHIU-CHU
for you (is) born one SAVE- LORD

就是基督

chiu shih CHU-CHI-DU.

which is LORD CHRIST. Luke 2;11.

American Bible Society,
Changsha, Hunan, China.

Christmas, 1912.

W. S. Elliott
Eleanor E. Elliott

This Christmas greeting was received at the Bible House from one of our China superintendents of colportage, signed by himself and his wife, and we pass it on to the readers of the "Record."

BIBLE SOCIETY RECORD

VOLUME 58

JANUARY, 1913

NUMBER 1

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Notes and Comments

THE holiday season is upon us and gives us opportunity to say Happy New Year to all the Bible House family, not only to "the staff" but to the many thousands of our life members and directors, Agents and Agency Secretaries, the colporteurs, pastors, missionaries, and churches—a goodly fellowship, scattered in this and all lands.

In this year of grace 1913 not only is the Bible accessible to the nations of mankind as never before, being translated into approximately 540 languages and dialects, but mankind is accessible to the Bible as never before. There are few hermit nations, if any, left, and the Book makes its way everywhere. The immigrant army continues to pour into America with an undiminishing flood. The only real hindrance is the lack of funds. The usual table from four sources therefore becomes, each month, more significant. It is as follows:

	Nov. 1911	Nov. 1912
Gifts from Auxiliaries.....	\$1,294 48	\$1,779 77
Legacies.....	6,627 61
Church Collections.....	6,457 76	9,274 82
Gifts from Individuals.....	1,946 46	2,332 85
	\$9,698 70	\$20,015 05
	April 1, 1911, to Nov. 30, 1911	April 1, 1912, to Nov. 30, 1912
Gifts from Auxiliaries.....	\$7,076 17	\$11,448 45
Legacies.....	130,566 63	61,588 66
Church Collections.....	39,107 93	41,298 48
Gifts from Individuals.....	12,666 60	10,672 66
	\$189,417 33	\$125,008 25

From this it will be seen that gifts from the living for eight months have increased \$4,568.89, but that legacy gifts have fallen off thus far \$68,977.97, so that the total shows a decrease of \$64,409.08.

During the remainder of our fiscal year let all our friends do what in them lies to see to it that when March 31st is reached the total receipts will reach if not surpass the figures of last year. This is no time for retreat; we must enter and occupy the lands now open to the Bible.

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THE Federal Council of Churches has had its Quadrennial meeting in Chicago December 3-9. The newspaper reports of its proceedings (which will be published in due time officially) are such as to concentrate the attention of thoughtful Christians of every name upon this unparalleled movement aiming at the unification of the Protestant forces

of the United States. It is worthy of notice that it rests, at the bottom, on the same impulse toward unity which created the American Bible Society now nearly a century ago, and which for many years was the only large organized expression of the underlying unity of the evangelical churches.

It may also be noted that the Chairman of the Business Committee, which has met every month for the last two or three years, and has been charged with the administration of the affairs of the Council, was the Rev. Dr. William I. Haven, who is a representative from the Methodist Episcopal Church in the Council.

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THE Rev. W. F. Jordan, the Society's Agent for the West Indies, paid a brief visit to the Bible House in December en route to Haiti. It emphasizes the peculiar difficulties of administering affairs in the West Indies, that it is quite as convenient, if not more convenient, for him to come as he did from San Juan, P. R., to New York in order to go to Haiti, than to go directly between the islands, the steamer communications being irregular and infrequent.

The Rev. P. Delattre, a Baptist minister in Haiti, has agreed, prior to Mr. Jordan's visit to New York, to act for the Society under the direction of Mr. Jordan, and a consignment of French Scriptures has been sent to him.

We hope to have some report from Haiti in a later issue. The population of Haiti is variously reckoned, but perhaps could be set down as 2,000,000, and there is little attempt to evangelize them.

The circulation in Porto Rico for the month of November was 4,300 copies, and this fine achievement must be set down in part to the latest addition to the colporteur force—an automobile which doubles, according to Mr. Jordan, the work of the colporteurs, and gives it a certain prestige in the eyes of all who see it passing.

Porto Rico is now girdled with good roads. It is one of the most populous of the West Indian islands, which are, therefore, accessible in extraordinary measure.

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ON one day of the last week of November 61,300 volumes of Scripture, weighing eight

and one-half tons, were shipped from the Bible House. Seven tons of these books went to the Southwestern Agency.

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THE Rev. James Ware, one of our best missionary helpers in China, sends the following account of our oldest Chinese colporteur:

"I am sure you will be interested in the accompanying photo of Yan Ah-Yioh, who is, I believe, the oldest colporteur of the American Bible Society in China. He is now seventy-two years of age and still an active worker. Thirty-three years ago he worked with me, but he had been selling books two years before that. At the time he offered himself as an inquirer at the Ningpo Mission he looked such a hard case that the missionaries doubted if they would ever be able to make anything of him. But he did not keep them long in doubt. The grace of God took hold of him, and in a very short time there was no one they were more anxious to take with them on their itinerations. Yan could not boast of much education, but he knew what it was to be saved, and with the use of the Romanized New Testament, which he soon mastered, he became a most zealous and useful witness for the gospel.

"Last week my old friend paid me a visit, when I took a snap-shot of him. As a matter of curiosity I have reckoned up the amount of work he has done while in the Bible Society, the estimates being based upon his last quarter's reports, plus one fourth for the work he did in his younger and more active days of service: Days of service, 9,380; places visited, 9,275; steamers visited, 5,040; miles traveled, 82,605; Bibles and Testaments sold, 2,100; Scripture portions sold, 112,700.

"Yan's record has been one of unbroken honor, and the evening of his life is bright with the sunshine of the Master's presence, whom he has served so long and faithfully."

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THE *Pacific Presbyterian* contains the following appreciation. It is a deserved tribute to Mr. Mell, and its last sentence recognizes the value of the Bible Society in the benevolences of the denominations which unite in it:

"The American Bible Society has just is-

sued its report of the work of the Pacific Agency for 1912, written by the Society Agent in San Francisco, the Rev. A. Wesley Mell. The pamphlet is a graphic presentation of the marvelous social and religious conglomerate of our western population. On the cover is a photograph of San Francisco gypsies, not unlikely some of those whom Gypsy Smith visited during his great evangelistic campaign here. The frontispiece



YAN AH-YIOH, THE SOCIETY'S OLDEST COLPORTEUR IN CHINA

shows a half-dozen Buddhist temples on this coast. Scattered over succeeding pages are joss-houses, groups of swamis, and various other emblems of 'the heathen invasion.' No other agency is doing better work in meeting this invasion than this same Bible Society, as it has put the Gospel of Christ in fifty-five different languages into the hands of those not previously possessing it during the year. Twenty-eight persons employed in this Bible distribution placed 69,489 Scriptures, valued at \$11,281. Mr. Mell has unusual ability in presenting the romance of his society's work in vivid, concrete incidents, the report becoming thereby fascinating reading to the end, a characteristic not universally found in reports of benevolent institutions. May the report of the year 1912, when it is finished and written, record an ever-enlarging usefulness for the American Bible Society, as this present report surpasses former years. In view of the increasing need of such work on this coast, our churches should keep in mind the fact that the Society has a legitimate place and per cent in their annual budget, which should no more be overlooked than, for example, the pastor's salary."

The Distribution of Scriptures in the United States

THE diagram here given shows the American Bible Society's distribution of Scriptures in the United States during thirty years and in all languages.

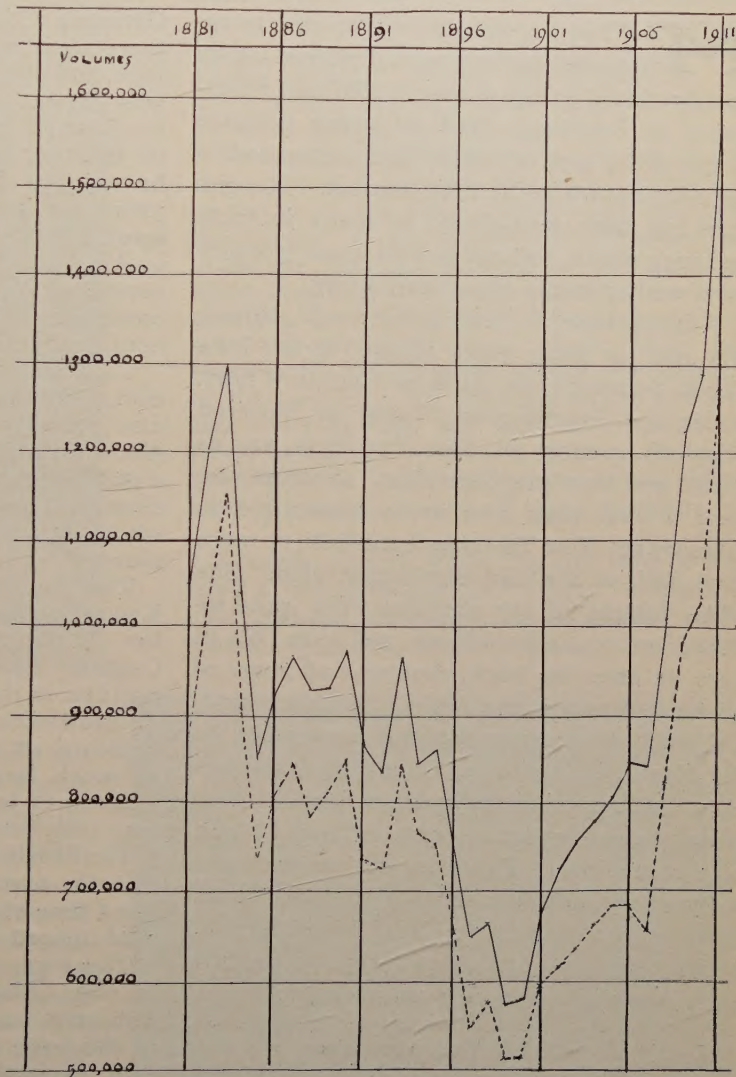
The lines indicating the number of Scriptures issued form in some degree a condensed history of the Society during the same period. There is a sudden upward movement of the line from about 1,050,000 in 1881 to 1,300,000 in 1883. This represents the fact that the Society in 1882 undertook for the fourth time to supply some part of the Scriptures to every family in the United States. The line of circulation immediately takes a rush downward until in 1884-85 the issues in the United States were barely 860,000 volumes. Looking back to the cause of this sudden decline, it appears that a financial crisis prostrated business throughout the country at that time and very sharply reduced the gifts to the Society by churches and individual donors.

After a year or two the line goes upward again. This records the fact that then the Society undertook to supply every Sunday-school scholar with a Bible or Testament. Still the issue of a million volumes in the United States was not reached again until 1908. Issues steadily fell off until the lowest point of 580,000 volumes was reached in the year 1898-99. This brings to mind a falling off in receipts and at the same time a steady diminution of demand for the Bible throughout the country. In some cases the people were satisfied with the scraps of Scripture given in the Sunday-school lesson papers; in some cases the beautiful Teachers' Bibles, sent out by the commercial publishers, supplied real needs of the Bible student; but in many cases we fear that about this time there was a slackened interest in Bible study.

The entire amount contributed to the Bible Society by churches, auxiliaries, and individuals fell to \$67,000 in the year 1895-96, and the

embarrassment of the Society for funds led the Board of Managers in 1897-98 to discharge the colporteurs working in the home land. This was followed the next year by giving up the plan of employing, at a great expense, district agents to visit the Auxiliary

Diagram showing the Society's circulation of Scriptures in the United States during the last thirty years. The broken line shows circulation in the English language only



Bible Societies and stir their activities. In the year 1898-99 for the first time the Society found itself obliged to hesitate about giving the usual aid to foreign missions. The whole distribution at this time was less than at any time since 1878.

From the year 1900 the distribution of

Scriptures in the United States took on new life and has continued to gain every year until, in 1911-12, it reached the unprecedented total of 1,575,000 volumes.

Such a diagram is a concrete illustration, as far as it goes, of the fact that our churches have it in their power to diminish or to increase the circulation of the Scriptures in the home field. The Scriptures can be printed at the

Bible House in New York and can be placed on sale in shops, but they will not widely reach the people unless they are circulated by individual effort such as is used by our colporteurs. This requires, in the home land, as it does in foreign fields, liberal contributions for Bible distribution. Every year every church should place the American Bible Society upon its budget of benevolences.

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More About "Seven Chinese Girls"

MANY of our readers will be sure to remember an interesting picture which was produced in our pages in 1907 and reproduced in February, 1912, of seven Chinese young girls, each of whom had committed to memory the whole New Testament. The picture has been reproduced in many journals and magazines, and excited no small wonderment and probably some incredulity.

A recent letter from Miss Harriet N. Noyes, who has for many years labored in the True Light Seminary for girls at Canton, China, under the Presbyterian Board of Foreign Missions, assures us that the facts are as stated and even more striking. Another student in less than four years committed to memory the New Testament and half, or more than half, of the Old Testament also. She adds, "Some of our students were quite independent of a concordance, and were able to give at once the book, chapter, and verse of almost any text in the Bible." Such astounding feats of memory are not uncommon in the East. It is often said that the other faculties of the mind are weakened rather than strengthened by such excessive development of the memory. This does not appear to be so, however, in this case, as will appear in the following extracts from Miss Noyes's letter, which gives some interesting particulars about several of the girls and women:

You will, I think, be interested to know something more of the seven girls in the photograph already referred to. The first one at the head of the line is the first Christian in China of the fifth generation of Christians—her great-great-grandmother was one of the very first Bible-women in China. Her mother is the Chinese principal of the True Light Seminary—she studied for many years in the True Light, and afterward for a time in the

Christian College in Canton. At that time there were eighty-five young men in the college, and she received the highest grade that was given. When B. F. Meyer visited Canton he told me that he counted the pleasure of meeting her more than anything else that he enjoyed in Canton. For the past two years she has taught the normal class in the seminary, and is now, I suppose, on the way to America and is planning to take the college course at Wellesley. She is a very earnest, consecrated Christian, as well as a fine student, and we hope will be very useful.

The second in the line is a practicing physician, and the third, who is her cousin, has also recently graduated from the Women's Medical College. The father of the former is a physician, a graduate of Dr. Kerr's medical class, and he has borne the expense of the whole education of both his daughter and niece.

The fourth is the daughter of the Rev. Kwan Loi, who was for many years the pastor of the Second Presbyterian Church in Canton. She is also a physician, and has a position in the Canton Hospital. The medical profession is very attractive to the young students, or to their friends, as they receive so much larger salaries than the teachers; sometimes in a single month more than our very best teachers in a year.

The fifth in the line has been practicing medicine for several years and very successfully. For a time she was at the head of a large hospital opened and supported by the Chinese.

The sixth is a teacher and a very successful one. She taught for some time in the seminary, and then went to her home in one of the large interior cities, and opened at her own expense a school for girls, which has been very prosperous for several years.

The next and last one commenced the study of medicine, but left the college before her course was completed, was married and went to Shanghai, and I have heard nothing of her for some time. These young women are all, we feel, doing good work for the "New China."

Colportage in France

THE Rev. Ernest M. Bysshe is superintendent of the France Mission of the Methodist Episcopal Church, to which the Society makes a grant, to aid them in their Bible work. Mr. Bysshe now sends the following interesting account of colportage,



A SAVOY COLPORTEUR

accompanied by some pictures which are very suggestive of "The White Fields of France," where there is an abundant opportunity, and we trust an abundant harvest from this seed sowing:

I am sending you at this time a report of our colporteur's work in one village, which I believe will prove interesting to you. I am sending you at the same time a few pictures, very amateurish I realize, and for that reason I am almost ashamed to send them, but the idea back of them is interesting and you will readily perceive it, and perhaps on that account you will be able to find some use for the pictures.

* * * * *

The series that will interest you particularly begins then with "the colporteur en route." You see he has his *sacoché*, or bag, in which

he carries his books slung across his shoulder. He carries Bibles, tracts, and religious pamphlets for sale and distribution. My conception of his work is that it is not his business merely to sell so many Bibles or distribute so many tracts. His work is to bring people into actual contact with the Word of God. Sometimes this may be accomplished by the mere sale of the Bible or the New Testament, while in other cases it may be found better to make several visits and by personal explanations, a cottage prayer-meeting, or other means, get hold of the people to whom he seeks to carry his message.

Perhaps no better illustration of my meaning could be found than the simple narration of the story the little pictures are intended to convey. In his travels our colporteur is urged to consider himself as the pioneer whose business it is to get the village, where possible, into direct and permanent contact with the preached word. Accordingly he seeks in his colporting to arouse the interest of the people in the message of the gospel, and where he finds that there is sufficient interest to warrant it, gets the pastor, Brother Chatelain, to come and make some visits with him and perhaps hold some meetings.

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Another picture shows the next step in the work of evangelizing the village. Considerable time has elapsed, many visits have been made, not only by the colporteur but also by

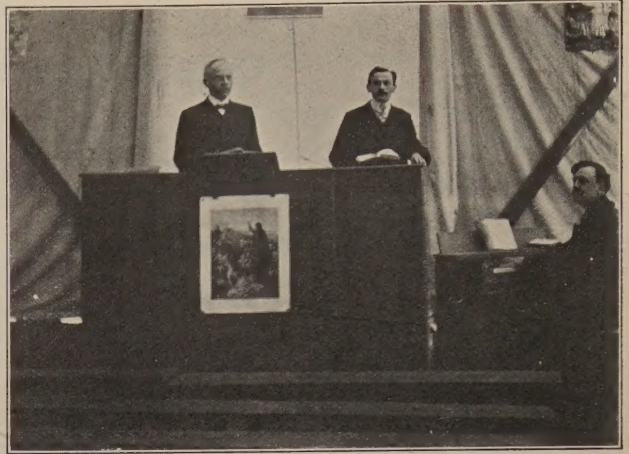


A SUNDAY MORNING CONGREGATION, SAVOY

the pastor, and he has received sufficient encouragement to justify him in putting up the tent. Some wealthy people with their auto

have stopped to see the tent, and the evangelist is climbing up the ladder to put up the French flag on top. (For we are thoroughly loyal to the government, and instead, like the clericals, of branding them as "thieves, traitors, atheists," and other such polite titles, we pray for them in every meeting, and do our best to support them loyally. Our motto has been devised so as to make prominent the three magic words of the French republic, "Liberty, Equality, Fraternity.") One of these visitors is so interested in the work that he takes the picture, and on leaving drops a four dollar gold piece into the hand of the pastor.

A third picture shows the colporteur in his rôle as helper in the tent meetings. He stands between the pastor and the chap who is to manipulate the organ (your humble servant). The people, thanks to the work of the colporteur, know the pastor and something of the gospel he represents, and even though they know that the priest would strenuously object, they



OUR COLPORTEUR AIDING AT THE TENT, SAVOY, FRANCE

come in goodly numbers to hear the message. Finally the congregation just leaving the tent (about 75 or 80 of them) have been so far won over that they are not afraid to be photographed. Sunday nights they would number from 150 to 250.

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The Little Known Country of Honduras

THE following letter will give our readers a vivid impression of what our colporteurs in tropical countries, and especially in Roman Catholic countries, must go through with in order to fulfill their high calling. Mr. Alfred Hockings has recently entered our service in Central America and has been assigned to "the little known country of Honduras." He who runs may read the devotion and fidelity necessary to do such work as this letter reveals.

It is with great pleasure I take the pen to give my first impressions of the little known country of Honduras, in order that it may stimulate a prayerful interest in the Lord's work by the American Bible Society through its colporteurs in Central America.

I arrived at Porte Cortez from England on September 27, 1911, and was met at the port by our esteemed brother in Christ, Mr. C. Knapp, at present laboring in San Pedro. He brought some books with him in order to work the town before returning to San Pedro; so I had the privilege of going with him from house to house, and becoming acquainted with the people among whom I hoped to labor.

It gave me great pleasure to see how eagerly the people bought the portions despite their extreme poverty. I realized at once that here was a people that were willing and ready to receive something different to what they were accustomed. Nor was I deceived, for I have found this willingness to receive the Word of God in every town and village to which I have been. But there are many difficulties to be overcome by the ones who hope to lead these dear people out of the gross darkness of Romanism to the glorious light of the gospel of our Lord and Saviour Jesus Christ.

First, the people are very poor, and everywhere one hears the phrase, "*No hay dinero, ni un centavo*," yet some will borrow a *medio* in order to purchase a portion; and as to what the Bible contains they know little or nothing.

Secondly, traveling is very difficult; there is little or no convenience for the traveler or his beast. There are practically no roads, and except about fifty-four miles on the north coast, no railways. There are no inns or hotels except in the capital and one or two of the large towns, so one has to trust to the courtesy of the natives, who are very willing to allow you to sling up your hammock with the rest of the family in the one room of which

the house usually consists. In one instance there were seventeen of us in a room, including a native colporteur and myself. But here we sang some Gospel hymns, and the people were very interested, and in the morning we sold them a Bible, which rewarded us for our temporary inconvenience.

I found it rather difficult to eat my food with my fingers alone, after coming from England. If we had a chicken I could manage that all right, but I found it necessary to use my *tortillas* as a spoon for fried eggs; also in one instance I used my *tortillas* as a plate, so this substitute for bread is a useful article, as well as being a good, solid food. In my next voyage I hope to take a knife, fork, and spoon with me. In some cases it is difficult to obtain food, so it is always safe to put by a bit for the next stopping place, if possible.

I record this that you might know the extreme poverty in some of the villages here, and the necessity of selling the Scriptures at a very low figure. I believe it would be unwise to give in this country, only in exceptional cases, as the people usually do not

value a gift very much, but when they pay a little for a book they value it and read it. One young lady whom I met, I found had been studying the Scriptures hard and could repeat much of the Word which she had read, and of course had discovered much of the hypocrisies of the Romish Church.

Now, in closing, I would say I believe there are great possibilities here for the servant of God who is willing to endure hardship as a good soldier. Already there are *creyentes* in a few of the towns, but they are without a pastor or missionary. God is blessing his Word; Satan is opposing through the priests, who are strongly prohibiting the purchase of God's precious Word; but in Tegucigalpa I have sold nearly two hundred books in one week, consisting of Bibles, Testaments, and portions; this is besides what my companions have sold here. One employer purchased a selection of books for the use of the employees in his factory; yet they tell me Tegucigalpa is very fanatical. To God be all the glory, and may this precious seed spring up from good ground, bearing fruit in its season.

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Journeyings in Persia

MIRZA MAYER, who makes the following report of a summer colportage trip in North Persia, was engaged and supported by means of the American Bible Society and by mission approval. His companion was Rajab Ali Khan.

Monday morning at seven o'clock, June 24, 1912, Rajab Ali Khan and I left Teheran and started for Semnan by post. We did not see anyone in the way. When we were out about eight *farsaks* from Teheran, four men with guns surrounded the post and said, "Give to us any weapons which you have." We answered: "We have not any weapons. If you do not believe come and search." Then they asked us, "From where do you come and where do you go?" I answered them, "We have come from Teheran, and go to Semnan and other places." And again they asked us what for. I answered them, "To sell holy books." One of them said, "When you go to Feruz Kuh give this message to our friends: 'Hamid Khan and friends send our best compliments to you, and after a few weeks more we will come to you.'" I wrote down their message and then they went away.

At night we stayed at Avan Kafe because it was thundering and lightning and raining

very hard. Next morning we left, and toward evening a horseman, the post servant, came from the opposite side and said that many thieves came to Losgird and robbed the post of its horses. We turned back again to Deh-i-namak. Wednesday we spent in Deh-i-namak, and asked the Lord to open the way. At six o'clock in the afternoon we started out again, and reached Losgird early the next morning. Our companions in the post wagon were the chief of Losgird; a *hadgi*, who was a merchant of Ispahan; the head of the post wagon, and five others, to whom we read the fifth chapter of Matthew and had much conversation. The chief asked the price of the book. When we told him three *krans*, he said, "I have seen many people that give these books free." We told him, "No, the price is three *krans*." He bought one pocket Persian Bible. The *hadgi* also promised he would buy in Semnan, and the head of the post wagon said: "My money is finished. I wish I had money to buy one." The next morning we left Losgird and reached Semnan in the afternoon, where we stayed in a caravansery.

In Semnan many times we met Agha Seyid Mostefa, a *behai*. After secret prayer we talked with him. He was very glad when he saw us. When he understood we had brought holy books to sell, he blamed us and

said: "A few years ago Mr. Schuler and Baron Mehran came here. Through me they sold a few holy books, and when they went from Semnan the people came to me and said, 'We do not want these books; take them and render our money.'" Seyid Mostefa complained that the people are very ignorant and do not care for religion, and if they understand they would make trouble for us. Mirza Rajab Ali was not there, and he tried to prove that the Holy Ghost was Mohammed, but he could not. When Mirza Rajab Ali came we had a long conversation about Jesus Christ, that he is the high prophet and last Saviour, and without him no one can enter into heaven. At last he confessed that this is true. Then we gave him three Persian witnessing books and four children's cards. This morning also we had a big conversation with Mirza Ebrahim Khan, the tailor, that after Jesus there is no other prophet. Again this afternoon in the tailor shop Seyid Mostefa and Seyid Mehdi, the druggist, met, and after a long conversation the tailor accepted. We gave each one an *El Hazar* book and they read them very eagerly.

The next morning we both started out to sell books. I went to the Persian telegraph office and had a long talk with the superintendent. He said, "For twenty years Baron Benjamin Baddell, seller of holy books, is my best friend." At last he said, "If I become a Christian and be baptized, can they find me good work and protect me from all dangers?" I answered him, "The Bible says, God has created you and will give you your food. You must not fear from the people who are able to kill your body, but rather fear God." I then sold him a Persian Bible. He gave me his address so that I might not forget his name, and remember to ask the Lord to guide him. In a later conversation he confessed his faith in Jesus Christ. Later we sold Bibles to the tailor and druggist. Once while in the bazaar a man stopped me and asked me the price of the Bible. I told him the price. He took one and said, "I will read it to-night and return either the book or the money." The book was returned. The next day the tailor came and informed us that three sons of rich people of Semnan wanted to see us. They came and afterward several others. We had a long meeting, talking of the saving of the world by the blood of Jesus Christ. Three of them bought Bibles. In Semnan are two primary schools. We sent Persian portions and golden texts to get permission to sell to the boys, but we were not permitted to do so. This same day we sold a Bible to the telegraph clerk, and also the tailor promised us not to work on Sunday, and to give

his apprentices a holiday. Again in the tailor's shop in the presence of all his helpers and an officer of the governor's guard, the tailor by his conversation showed himself to be a real Christian. When we planned to go on to Sang-isar he said he would go with us.

Early Thursday morning, July 4th, with the tailor, we left for Sang-isar, but as all the people had gone to the country except a few old women and men who were watching the houses, we went on to Shah-Mirzad, where we met a teacher who had a Bible, who kindly found lodging for us. This teacher was willing to buy the books, *i.e.*, portions and golden texts, expecting later to sell them to his pupils. Here a number of men came to visit us and seemed interested. Some of these were friends of the Semnan tailor. One of them bought 37 portions, 37 golden texts, and 5 Gospels, with the hope of selling them to schoolboys. The tailor's friend, the silver-smith, invited us for tea, and our companion, the tailor, promised with the Lord's help to do his best to open up the way for the Lord's work. He suggested that they write a letter signed by the Persian preachers requesting the mission in Teheran to open up a girls' school, a boys' school, a church, and a Bible room in Semnan. The night before we left all our new friends in this village came to see us and were very sorry that we were to leave them. Our companion, the tailor from Semnan, was especially sorry to leave us and return, and before he left we rewrote golden texts for him to use in Semnan.

As we left Shah-Mirzad we came upon a camp of black tenters where we ate our lunch, and Rajab Ali gave medicine to the sick. Later, however, they refused us lodging for the night, and it was necessary for us to sleep near a river in the wilderness. Next day at Feruz Kuh we met the friends of the thieves we had met going out from Teheran, and gave them the message that had been given us. Here also we met a prominent ecclesiastic, who became very angry after an hour's conversation. After two days in Feruz Kuh we started for Demevend, reaching there the following day. There are many Jews there, and we lodged in the Jewish quarter. Our friends warned us that the Mussulmans would trouble us because we were not Mussulmans. We met with some difficulty as soon as the Mussulmans found out that I, a Jew, had taken tea in the tea-house, and again when we visited the Jewish quarter, because Rajab Ali Khan was a convert from Islam. So we went out to find another house, and met a prince, a brother-in-law of Naeradeen Shah, with his retinue, who invited us to his home. We spent the night there, and had

that night a long and interesting conversation about Christ. After morning prayer, as was our custom, our friends asked us to bring our baggage and stay with them. The *seyid* and the prince each bought a Gospel. Then we asked the *seyid* to prove from the Gospel, if he could, that Mohammed is the true prophet, but he could not. I went into the Jewish quarter to sell books. They told me in case these books were printed in London no one will buy, because it is a sin to read from them, so I turned back. The next day we spent in talking with the prince and the *seyid*, in reading to them and proving that Jesus is the last prophet of the world.

The next morning we left Demevend with the prince, the *seyid*, and his sons, and visited Piloor, Ask, and Abe-i-garm. At Abe-i-garm we sold four Hebrew Psalms and one Pentateuch. Returning to Demevend we spent several days and had many callers and conversations. The prince and the *seyid* seemed to be very much interested, and the prince expressed the hope that in Teheran he could continue his readings and conversations, and asked us to visit him several times a week.

So Thursday, July 15th, we reached Teheran and we separated, each going to his own home. May God bless the sowing of the good seed on this journey.

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The Evolution of the Bible Form

THE following interesting note we received from Mr. Wm. M. Langdon, of Walters Park, Pa., who is a student of Bible forms and versions:

From the stone tablets on which the Ten Words of the Law were engraved, and the sheepskins on which the prophets painfully penned their burning sentiments, to the India paper of the present day, is a far cry. Between the roll of the prophet Jeremiah that Jehoiakin cut up with his pen-knife, and the book of the prophet Isaiah from which the Messiah read his text in the Nazareth synagogue—between these and the handy volume of Proverbs that you carry in your vest pocket without feeling it, and the "Finger Testament," or "Thumb Bible," that your pastor takes from his pocket at your bedside, there is an unappreciated contrast in portability and convenience of manipulation. And if you compare the whole Bible in ancient roll-form, including the case in which the sacred scrolls were kept, with the "midget" editions of the complete Bible now produced by photographic process, measuring less than two inches in length and weighing only one hundred and eighty grains, you will get an impression of the development in the art of Bible making during the past milleniums that is really new to most readers of the Holy Book. The "Mite Testament," weighing twenty-six grains, and worn in a locket around the neck, or as a charm on the watch chain, is smaller than the phylactery that the Pharisee wore on his forehead.

If we imagine the chest in a Jewish synagogue containing the Old Testament rolls,

and the larger one in an early Christian church containing the additional rolls of the New Testament, we cannot conceive them to have occupied less than several cubic feet of space or to have weighed less than dozens of pounds. Hence, numerically, we might represent the contrast between the weight and bulk of the antique original and of the latest modern development, by the respective ratios,—1: 1000 and 1: 5000. If any scholar can tell us how many such rolls composed a Bible in the first Christian centuries, or can tell when the roll-form gave place to the book-form, the writer would be glad to know. The oldest Bible known, in the Vatican Library, is now in book form, but we cannot say whether it was always thus. This copy, not quite complete, is as heavy as, and less elegant than, our modern pulpit Bibles.

Some of the "midgets" above referred to were issued twenty years ago, and the latest number of the series was a *chained* Bible—issued in 1911, in commemoration of the King James Tercentenary—on a miniature lectern, five and one-half inches high, illustrating the chaining of books in the English churches of a few centuries ago. Now, instead of issuing Bibles with chains for fear of their being borrowed, we order them from the printer by the hundred thousand, and scatter them broadcast through the hostleries of the country. The bulky book that was at first laboriously copied by hand, and belonged to only a few priests and scribes, is now marvelously manifolded by the press and placed, in convenient form, in the hands of every child that wishes a copy.

Spiritual Reading

FROM the *Catholic World* of August, 1912, we have taken for our readers a considerable portion of a very profitable article by Walter Elliott, C. S. P., full of valuable suggestions as to the place which spiritual reading should hold in our daily life and discipline:

Part of Ezekiel's commission as a prophet was to eat the written words of his prophecy. "And he said to me: Son of man, eat this book, and go speak to the children of Israel. And I opened my mouth, and he caused me to eat that book. And he said to me: Son of man, thy belly shall eat and thy bowels shall be filled. And I did eat it, and it was sweet as honey in my mouth. And he said to me: Son of man, go to the house of Israel, and thou shalt speak my words to them" (Ezek. 3:1-4). It shall not be otherwise with any energetic servant of God. Whether for self-discipline or the saving of his neighbor, the Holy Scriptures, and all other devout books, must be eaten and drunk and assimilated into our soul's very substance before we can rightly play our part in life. As to self-discipline, spiritual reading, when it forms part of one's daily routine, has a most elevating influence. It so refines our nature that temptations are easily rejected, and our passions are effectually tamed. In addition to the ordinary feelings of faith, of hope, of love, and of sorrow for sin, we gain a deep insight into the principles, the reasons, the inspirations, the heroes, of these virtues.

In some ancient Benedictine monasteries it was customary that each novice at his entrance should present the community with one or two books. These were the substitute for a dowry of money, it would seem; and for so enlightened a career as that of a servitor of holy wisdom, what gift to his brethren could be more appropriate than a good book? The great Abbot Thirithemius gave out as a maxim: "The neglect of study and the breakdown of discipline ever go hand in hand." Holy study and holy living are the weft and woof of the tapestry of life. The history of Christ and of his saints should be made to us both a perpetual joy and a stimulating reproach. What ails us that ten minutes' reading about Christ and his heroes tires us out, and hours and hours of reading inconsequent stuff entertains us highly? Blessed is the man who can say that at the day of judgment he will stake his fate on the kind of reading that best pleased him during his life.

Thomas à Kempis adopted as a motto: "I sought for rest, but found it not, save in a little corner with a little book." What he found he gave forth. His own "little book" was the New Testament, and reading it in a quiet cell, or within a shady nook among the trees, he learned how to write his "Imitation." Many an hour of heavenly rest has he furnished us by that "little book." A daily custom of good reading is like prayer. It may be left in God's hands for a future—often a very near future—of advancement in virtue. Speaking of so practical a love of holy wisdom, the Wise Man says: "Come to her as one that ploweth, and soweth, and wait for her good fruits" (Ecclus. 6:19).

No mental prayer is better, none is easier, than reading divine truth in a leisurely, thoughtful frame of mind. Are you troubled by distraction in vocal prayer? Substitute the reading of the Psalms or of the Book of Job, or of our Saviour's sayings and doings in the Gospels, or St. Paul's Epistles. The eye is thus enlisted in the work of prayer, and the holy questioning of the mind is stimulated, double interest is aroused, relieving the monotony of the recitation of words. St. Augustine says, that when we pray we speak of God, and when we read a religious book, God speaks to us.

"And take unto you . . . the sword of the Spirit, which is the word of God" (Eph. 6:17). The word of God here named by the apostle is primarily the instruction of the pastors of God's Church. But it includes the Holy Scriptures, especially those of the New Testament, the reading of which is a principal means of enlightening our souls unto salvation (2 Tim. 3:16). Hence our Holy Father, the Pope, has bestowed an indulgence on all who devoutly read the Gospels of Christ, whether in the official Latin version or in any authorized translation. "God's words are deeds" is an expression of a saint, referring to words spoken in the soul during the higher states of contemplation. But the saying is true of God's words in Holy Scripture, spoken as they are through his inspired writers.

Thus is meditation fed by reading; and the same words might be used in the reverse order, for reading is most fruitful of virtue when it is fed by meditation. Book in hand does it happen that our souls grow warm with sympathy for Christ crucified, or with zeal for his lost sheep? "My heart grew hot within me; and in my meditation a fire shall flame out" (Ps. 38:4). Prayer and the sacraments

will lead us to read that we may hold fast to the good which they produce; that such good may be deepened and increased in our souls. Each virtue as practiced has a literature which tells of its extension, amplification, development, illustration. By reading we learn its history, praise, defense; we are warned against its counterfeits, we are instructed in its dogmas. And, conversely, whatever good and true thing we read breeds thoughts that are prayers, or that are resolves of practical kind, or pictures for the memory, or discipline for unruly tendencies.

St. Hugh of Grenoble, during whose episcopate and in whose diocese St. Bruno founded the Carthusians, wept tears of emotion whenever he heard the Scriptures read. And no part of them is so fruitful of useful lessons as the history of our Lord's Passion. In early days this love of the Scriptures was a prominent trait of Christians, and it won many a martyr his crown. In Diocletian's persecution there was one named Emeritus, who, while undergoing torture, was interrogated by the pagan judge: "Have you any Scriptures in your house?" He answered: "I have some; but I also have them in my heart." But the judge repeated his question, wishing to get the holy books to burn them publicly; and the martyr never changed his answer: "I have them in my heart." And thus he suffered martyrdom, according to the prophet's boast to the Most High: "Thy words have I hidden in my heart, that I might not sin against thee" (Ps. 119:11).

"Philip said unto him: Lord, show us the Father, and it is enough for us" (John 14:8). This petition was the longing of a contemplative spirit for the unveiled vision of God. Our Redeemer's answer is the practical method of all prayer, even of the highest contemplation: "Philip, he that seeth me, seeth the Father also." Now the pages of the Gospel are as it were the Beloved's lattices: "Behold he standeth behind our wall, looking through the windows, looking through the lattices" (Cant. 2:9). Through those inspired pages he darts the glances of his eager love, those fleeting glimpses of the Deity which are all that we may hope for now, and which, in very truth, are all that we can now endure.

"If thou shalt seek wisdom as money, and shalt dig for her as for a treasure, then shalt thou understand the fear of the Lord, and shalt find the knowledge of God" (Proverbs 2:4, 5). From some writings you dig ore, and then you must smelt it by set meditations; that makes the treasure more intimately your own. Out of other books you get some ore and some virgin metal ready smelted by the authors; and these are very delightful

books. Out of others, again, you get money ready made—the ore dug, smelted, stamped and delivered to you in current coin of God's realm of truth and love. Holy Scripture contains all these treasure troves by turns. But one must always do some digging—even the minted coin of holy wisdom is hidden treasure to millions of careless spirits. Do you want a watchword for Scripture reading? It is dig! dig! dig! "If thou shalt seek wisdom," says the sage, "as money, and shalt dig for her as for a treasure, then shalt thou understand the fear of the Lord, and shalt find the knowledge of God" (Prov. 2:4, 5). A fondness for God's written word is like the prospector's zeal for finding rich diggings in the gold-mining regions of the West.

All really devout souls have some stated time for daily spiritual reading. Spiritual reading holds rank second only to the sacraments and to prayer in every plan of a perfect Christian life. Give some part of the day to such reading, if it be no more than fifteen minutes, and you will soon experience a wonderful deepening of religious motives. Take the time before breakfast, for instance, rising just a little earlier for the purpose, or some other part of the day that you may claim for private use. Let not your first daily mental occupation be the newspapers, reading things that you intend to forget, but rather the reading of the things of God and of paradise, whose sweetness and glory are eternal.

It is well to keep more than one book for daily use, if only to have the advantage of variety: as a portion of the Old Testament and a portion of the New; something from the lives of the saints; a few pages from a book on ascetical doctrine. A daily choice of two, even three, from a list embracing half a dozen volumes, is a good plan; experience proves that it makes the devout task easier.

Another help is the custom of making short notes and copying out selections, whether for use in prayer or as an aid to memory. Remember that when you learned to read you learned to write. As these two endowments came together, so should they continue working together. Jot down any thought that particularly pleases you. Of matter that is not worth writing down read little; and this may be said of nearly the entire bulk of the daily papers, especially the Sunday editions. What is not worth writing down is hardly worth reading. "As ideas occurred to him, he wrote them down on slips of paper, and when the meeting drew near, after weighing every thought, scrutinizing every sentence, and pondering every word, he fused them together into a connected whole." This was the

method of Lincoln, as described by the historian Rhodes. It is thus that "Wise men lay up knowledge" (Prov. 10: 14).

Acquiring spiritual doctrine is not learning a science, even a spiritual one. It is rather like learning how to paint pictures, an accomplishment gained by constant repetitions, which gradually develop taste and appreciation in equal step with manual dexterity. So it is by spiritual taste and appreciation (*sapere*) rather

than by understanding that one benefits by the study of divine literature. It is not truth that we seek in this exercise, but the beauty of truth. As a novice to the pictorial art copies masterpieces over and over again, so does a novice to the art of holy living make of his memory a veritable picture gallery, filled with his own copies of the events of Christ's life, and of the lives of those of his saints for whom he has a special attraction.

...

John Carrington and His Work

THE readers of the RECORD who have followed the history of the Society's undertakings in Siam will hardly need to be told who John Carrington was. The beatitude of the dead that die in the Lord now is fulfilled once more. Yea, saith the Spirit, that he may rest from his labors and his works do follow him. The whole Kingdom of Siam is full of his works, and it is fitting that we should rehearse the story of his life, though words cannot adequately set it forth.

He was born in Princeton, N. J., in 1840, and his early education was had under the care of Mr. Paul Tulane, then resident at Princeton, afterward known as the founder of Tulane College at New Orleans.

His parents were English, and from the beginning he was full of the grace of God. His education was in Princeton College (now Princeton University) and in the Princeton Theological Seminary.

He planned from the beginning to be a foreign missionary, and on June 9, 1868, sailed for Siam under the Presbyterian Board, accompanied by his young wife, who proved herself a worthy helpmeet to him. Here he served for seven years, and then was obliged to return on account of his

health, taking up for seven years longer the joys and cares of a new church in California, in which he was markedly successful. His heart and mind were fixed on Siam all the time, and in 1893 he returned, this time under

the American Bible Society, where he continued to serve up to the time of his sudden death, which occurred after two days' illness, October 15, 1912.

His service, both to the Mission Board and to the Bible Society, was of no ordinary character. It was pervaded by a high sense of responsibility to God, so that the routine of his Bible work was transfigured into a heavenly service. Yet he was no dreamer or mystic, but extremely practical. His service was unusual in one particular. The Agents of the Society are usually fully occupied with colportage and its supervision, or with the added duties of the publication of the Scriptures. But Dr. Carrington added to these the gift of trans-



REV. JOHN CARRINGTON

lation from the original languages. He was the first translator of the Song of Solomon, Ecclesiastes, a part of Isaiah (and possibly Jeremiah and Lamentations). He revised *alone* ten books of the Old Testament—Genesis, Deuteronomy, Ruth, Esther, Job, Prov-

erbs, Isaiah (as it has been translated from the English), Ezekiel, Hosea, and Jonah; and eleven of the New Testament—Matthew, Mark, Luke, John, Acts, Romans, Hebrews, I., II., and III. Epistles of John, and Revelation (most of it). And in company with a committee, of which he was chairman, four New Testament books—Galatians, Philipians, Colossians, and James. This list was made several years ago, and probably is an underestimate of his work as a translator.

In order to do his translation work more effectively he not only mastered the Siamese, but in the later years of his life made special studies in Pali and Sanskrit, accepting for the purpose the gracious offer of his Royal Highness Prince Vajiranana. It was because of his linguistic attainments that Princeton University crowned his literary labors with the degree of Doctor of Divinity in 1909.

But the work of his heart was his indefatigable and extraordinary colporteur service. This consisted not only in the supervision of a band of colporteurs trained under his own hand, but in going with them into the highways and hedges to compel the people to hear and heed his message and receive the Scriptures. It was touching in Siam to hear him talk of "the Bengal side,"—a region remote, rarely traveled by foreigners, full of hardship, but needing the Gospel; and thither he went to the most distant and difficult places, preaching as he went the unsearchable riches of Christ with a force and tenderness which few could equal and fewer surpass, and filling that dark continent with Scriptures.

While serving the Bible Society he served the Presbyterian Board and its missionaries constantly without compensation, acting as pastor for some time of the Second Presbyterian Church in Bangkok, and almost every Sabbath preaching in some station when he was needed, as if he was still a member of the mission.

He won in a singular degree the confidence and friendship of prince and peasant alike, being welcome in the palaces of the royal family when he felt free to leave the great joy and burden of his life—his ministry to the common people, whom he might in a true sense call his own people, and who, whether Christian or Buddhist, are now of one mind in revering his name and memory.

The daily newspapers of Bangkok contain articles of unusual fullness concerning his death and burial. At his bedside during his brief illness, it is related, many gray-headed Siamese stood trying to cheer him, and grieved greatly when he died. The list of persons noted at his burial included representatives of

the diplomatic body and leading foreigners, missionaries, merchants, and professional men, all brought together in a common sorrow.

Dr. Dunlap, his friend and missionary associate, said of him: "No figure was so familiar in the streets and thoroughfares in this city as that of Dr. Carrington, with his hands full of Bibles, going from home to home. Faithfulness characterized the man. Probably few persons will be more universally regretted by the people of Siam, natives and foreigners alike; the greatest sympathy being extended to his widow and sons."

He is survived by Mrs. Sarah E. Carrington and his two sons, Bartine and Dr. Paul T. Carrington, of California.

BIBLE SOCIETY RECORD

New York, January, 1913

AMERICAN BIBLE SOCIETY

THE stated meeting of the Board of Managers of the American Bible Society was held at the Bible House Thursday, December 5th, at 3.30 o'clock, p. m., President James Wood in the chair.

Devotional exercises were conducted by Rev. Dr. E. E. Aiken, missionary of the American Board, now on his way to China to join the committee for the revision of the Mandarin Version for the American Bible Society and the co-operating Societies of Great Britain. Dr. Aiken read a part of the fifteenth chapter of the Gospel according to St. John, after which he offered prayer.

The following minute was adopted expressing the sympathy of the Board with the National Bible Society of Scotland on the death of Mr. W. J. Slowan, one of its Secretaries:

"The Board of Managers desires to express to the National Bible Society of Scotland its sincere sympathy in the loss which it has sustained in the death of Mr. W. J. Slowan, its beloved Secretary, who has recently been called to his reward in heaven after more than half a century of service as its first secretary. A service of such unusual length in itself would suggest something of its rare quality. The Board has been deeply impressed by the statements made in the Memorial Minute which has been sent us, and which portrays the outline of his noble and beautiful Christian character. To lose such a man at any time is a loss not only to the Society which he serves, but to the Church of God everywhere, and especially to the fellowship of Bible Societies.

"The Board of Managers requests the Secretaries to convey to the National Bible Society of Scotland this expression of its sympathy in so great a loss, and at the same time to assure them of the joy that we feel in being sharers with them in the common task in which both Societies are engaged."

It was resolved to refuse offers from commercial companies to purchase Scriptures for advertising purposes or for use as premiums.

Grants were made to the Presbyterian Board of Publication and Sabbath School Work of Scriptures for sale and distribution amounting in value to \$280; to the New Orleans Seamen's Friend Society to the value of \$53.10; to the Methodist Episcopal Mission at Inhambane, East Africa, Sheetswa Scriptures to the value of \$335; to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church for the mission at Cape Palmas, Liberia, Grebo Scriptures to the value of \$30; to the Presbyterian Board of Foreign Missions for Bible work in Persia an additional appropriation of \$457, for the remaining months of the year ending March 31, 1913.

The Secretaries reported the following foreign consignments during the month of November:

To Central America, 5,968 volumes, valued at \$1,041.05; to Japan, 200 volumes, valued at \$42.19; to La Plata, 600 volumes, valued at \$413.50; to Mexico, 312 volumes, valued at \$197.47; to West Indies, 13,444 volumes, valued at \$699.29. Total, 20,524 volumes, valued at \$12,393.50.

The issues from the Bible House during the month of November were 168,443 volumes.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Life Directors

Hon. Whitelaw Reid, London, Eng.
Prof. John M. Van Vleck, LL.D., Middletown, Conn.

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Deceased Life Members

Rev. Edward B. Bruen, D.D., Philadelphia, Pa.
Rev. Isaac N. Rendell, D.D., Oxford, Pa.
Rev. David C. Osborne, Kalamazoo, Mich.
Rev. George E. Farnam, Denver, Colo.
Rev. Alexander W. Sproull, D.D., Newton, N. J.
Rev. John C. Eccleston, Clifton, S. I., N. Y.
Jay Cooke, Jr., Philadelphia, Pa.
Mrs. Abbie G. Kummer, Pittsburg, Pa.
Mrs. W. E. Snyder, Amsterdam, N. Y.

Summary of Annual Reports of Ten Auxiliary Bible Societies

Receipts from sales during twelve months.....	\$53 99
Receipts from donations and collections.....	661 60
Paid American Bible Society on book account.....	842 32
Paid American Bible Society on donation account.....	857 00
Expended in their own fields.....	189 91
Value of books donated.....	40 57
Value of books on hand at date.....	281 02
Number of Auxiliaries reporting general operations...	1
Collecting and distributing agents employed.....	24
Families visited by them.....	2,188
Families found destitute.....	29
Destitute families supplied.....	21
Sunday-school children supplied.....	110
Individuals supplied in addition.....	39

RECEIPTS IN NOVEMBER, 1912

LEGACIES

Blossom, Maria S., late of Rochester, N. Y.....	\$500 00
Drake, Phebe M., late of Lyons Farms, N. J.....	200 00
Graham, Jane S. W., late of Media, Pa.....	1,317 03
Lombard, Sarah R., late of Tarrytown, N. Y.....	1,000 00
Naughton, Mary A., late of Brooklyn, N. Y.....	1,478 78
Porter, Sarah H., late of Philadelphia, Pa.....	131 80
Vanderbergh, Charles E., late of Minneapolis, Minn.....	2,000 00
	\$6,627 61

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

Allen, Julia P., Wyoming, O....	\$1 00
A Mite for Bible Work, Brooklyn, N. Y.....	1 00

Anderson, Mrs. H. B., Norfolk, Va.....	\$10 00
Anderson, Mrs. T. L., Palmyra, Mo.....	2 00
Anonymous, Cambridge, Md....	10 00
Barley, D. S., Parnassus, Pa....	10 00
Barr, Wm. J., Philadelphia, Pa....	5 00
Baum, Richard, Pittsburg, Pa....	5 00
Bell, Arthur W., Pittsburg, Pa....	10 00
Bell, Ella A., Brasher Falls, N. Y.....	5 00
Bennett, M. M., Scranton, Pa....	2 00
Blair, Mrs. Emma G., Scranton, Pa.....	5 00
Blosser, C. M., Quincy, Ill.....	1 00
Brockmeier, Mrs. Minnie, Baileyville, Ill.....	10 00
Bronson, W. H., Carbondale, Pa.....	2 00
Brothers Crean, Philadelphia, Pa.....	1 00
Eurgin, Mrs. L. C., Spencer, Ia.	10 00
Capwell, Dr. D. A., Scranton, Pa.....	1 00
Chandler, Charles H., Scranton, Pa.....	2 00
Connell, J. L., Scranton, Pa....	5 00
Couch, Frank, Carbondale, Pa..	1 00
Coxhead, Geo. T., New York....	1 00

Crane, Mrs. Mary L., Carbondale, Pa.....	\$1 00
Crawford, Mrs. J. L., Scranton, Pa.....	25 00
Darlington, Mr. and Mrs. Chas. F., New York.....	100 00
Daviess, Miss Annie T., Louisville, Ky.....	10 00
Dewar, John, Pittsburg, Pa.....	5 00
Dickson, Mrs. Kate P., Wilkesbarre, Pa.....	15 00
Dunbar, Daniel J., Philadelphia, Pa.....	1 00
Ely, Mr. and Mrs. J. C., Oakland, Md.....	2 00
Evans, E. D., Barneveld, Wis..	1 00
Fisher, L. C., Cabot, Vt.....	12 38
Fuller, A. C., Scranton, Pa.....	5 00
Gibbons, Rev. W. F., Clarks Summit, Pa.....	1 00
Givens, Rev. James, deceased, Indiana, Pa.....	5 00
Grav, Mrs. Margaret J., Princeton, Ind.....	10 00
Grey, Thomas, Richmond, Va.	5 00
Harned, Rev. H. G., Scranton, Pa.....	30 00
Harrigan, M., Philadelphia, Pa	5 00
Hastings, David, Pittsburg, Pa.	1 00

Hess, Mrs. Elizabeth, Scranton, Pa. \$5 00
 Howarth, J. W., Scranton, Pa. 1 00
 Hughes, M. R., Murrayville, Ga. 3 24
 Individual. 50
 Individual, Richmond, Va. 25
 Kay, James I., Pittsburg, Pa. 5 00
 Kays, Mrs. M. R., Scranton, Pa. 5 00
 Kennedy, Hon. John W., Pittsburg, Pa. 5 00
 Kennedy, Mrs. W. D., Scranton, Pa. 2 00
 King, Mrs. J. E., Lunenburg, Vt. 30 00
 Kingston, N. Y. 50 00
 Kirkbride, Rev. S. H., Chicago, Ill. 10 00
 Kresel, Estate W. F., Scranton, Pa. 2 00
 Langdon, Rev. Wm. M., New York. 5 00
 Lathrop, Halsey, Scranton, Pa. 2 00
 Lathrope, Mrs. Harriet R., Carbondale, Pa. 1 00
 Lee, Rev. and Mrs. Charles, Carbondale, Pa. 2 00
 Lockhart, James H., Pittsburg, Pa. 100 00
 Love, Rev. Neil, Kingman, Kan. 3 00
 McConnell, J. G., Scranton, Pa. 1 00
 McKee, Mrs. A. M., Wilkesburg, Pa. 1 00
 McMinn, Mrs. George H., Carbondale, Pa. 2 00
 Markle, Mrs. Mary D., Hazleton, Pa. 5 00
 Marsden, Arthur, Philadelphia, Pa. 2 00
 Marvine, Miss S. S., Scranton, Pa. 2 00
 Mattes, W. H., Scranton, Pa. 1 00
 Matthews, John G., Berea, O. 4 18
 May, Mrs. Sarah M., Washington, D. C. 20 00
 Mears, Mrs. N. J., San Jose, Cal. 10 00
 M. H. A., New York. 1,000 00
 Mitchell, W. G., M. D., St. Andrews, Fla. 2 50
 Montgomery, T. H., Scranton, Pa. 1 00
 Murdoch, A., Blackstone, Va. 5 00
 O'Neill, Mrs. Hugh, New York. 50 00
 Peck, George L., Scranton, Pa. 1 00
 Prugh, B. E. P., Jeannette, Pa. 5 00
 Reynolds, Mrs. E. B., Scranton, Pa. 2 00
 Robertson, Mrs. M. J., Dunmore, Pa. 10 00
 Rogers, Robert, New York. 10 00
 Romels, Rev. S., Campbellport, Wis. 3 00
 Scarborough, J. K., Payson, Ill. 250 00
 Schubert, H. J., Scranton, Pa. 2 00
 Scranton, W. W., Scranton, Pa. 2 00
 Shanor, Rev. H. K., Greenville, Pa. 1 00
 Shillits, Mrs. G. W., Pittsburg, Pa. 1 00
 Sisson, A. O., Eveleth, Minn. 5 00
 Smedley, J. M., LaGrange, Ga. 1 00
 Smith, Miss Elizabeth T., Germantown, Pa. (for Bible work among soldiers in European Turkey) 100 00
 Smith, Mrs. W. T., Scranton, Pa. 5 00
 Spratt, J. B., Sharpsburg, Ky. 5 00
 Stafford, S. McK., New Carlisle, Ohio. 5 00
 Steele, A. D., Scranton, Pa. 10 00
 Steele, J. Lawrence, Scranton, Pa. 5 00
 Stevens, E. G., Scranton, Pa. 1 00
 Stewart, Mrs. S. C., Franklin, Mass. 1 00
 Stokes, Anson Phelps, New York. 100 00
 Stokes, Francis, Germantown, Pa. 5 00
 Strong, Harriet E., Woodbourne, N. Y. 20 00
 Thaw, Mrs. M. C., Pittsburg, Pa. 25 00
 Through Colporteurs at Athens, Tenn. 55
 Tuthill, F. H., Chicago, Ill. 50 00
 Umlauf, Jacob, Richmond, Va. 5 00
 Wallburg, O. L., Lima, O. 25
 Wertz, E. S., Wooster, O. 10 00

Wilde, Charles L., Hazelton, Pa. \$5 00
 Wilder, Mrs. W. A., Scranton, Pa. 1 00
 Wilmot, Lyman H., Eglon, Wash. 3 00
 Wing, Asa S., Philadelphia, Pa. 10 00
 \$2,332 85

CHINA BIBLE FUND

Browning, Inez, Glendo, Wyo. \$5 00
 Columbus, Broad St. Pres. Ch., Mrs. F. C. Maxwell's Bible Class 10 00
 Contributions through *Christian Herald* 5 00
 LaGrange Pres. Ch., Ga. 15 00
 Mifflinburg Union Thanksgiving Service, Pa. 16 00
 Studley, In Memory of George Willard, San Francisco, Cal. 25 00
 Thayer, C. C., North Dana, Mass. 100 00
 Wooster, Westminster Pres. Ch. 40 35
 \$216 35

CHURCH COLLECTIONS

ALABAMA

Avondale, Pres. Ch. \$2 75
 Bessemer, First Pres. Ch. 1 35
 Dothan, First Pres. Ch. 58
 Florence, First Pres. Ch. 5 45
 North Alabama Conf., Meth. Ep. Ch. South. 441 17
 Prattville, Pres. Ch. and S. S. 4 96
 Talladega, Pres. Ch. 27 18

ALASKA

Klukwan, Thlinget Ch. 1 25

CALIFORNIA

Bridgeport, Bapt. Ch. 2 60
 California Conf., Meth. Ep. Ch. 282 00
 Corte, Medera Pres. Ch. 1 45
 Janesville, Meth. Ep. Ch. 4 30
 Los Angeles Conf., Meth. Ep. Ch. South. 77 00
 Northern California Conf., Meth. Ep. Ch. South. 65 00
 Oakland, Emmanuel Pres. Ch. 2 00
 San Francisco, First Christian Ch. 2 60
 " " German Bapt. Ch. 5 00
 " " Welsh Pres. Ch. 5 00
 Southern California Conf., Meth. Ep. Ch. 369 00

COLORADO

Brush, Pres. Ch. 2 00

CONNECTICUT

Bridgeport, First Pres. Ch. 4 75
 Hartford, Warburton Chapel S. S. 7 33

DISTRICT OF COLUMBIA

Washington, Central Pres. Ch. 5 78
 Second Pres. Ch. 33

FLORIDA

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 Tampa Heights, Pres. Ch. 3 30
 Wildwood, Pres. Ch. 2 82

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Atlanta, Central Pres. Ch. 4 65
 " Central Pres. Ch. S. S. 14 24
 " North Ave. Pres. Ch. 7 30
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ILLINOIS

Baileyville, German Ref'd Ch. S. S. 10 00
 Central Illinois Conf., Meth. Ep. Ch. 266 00
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 " 41st St. Pres. Ch. 11 33

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INDIANA

Muncie, First Pres. Ch. 25 00
 Northwest Indiana Conf., Meth. Ep. Ch. 83 00

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Ackley, East Friesland German Pres. Ch. 25 00
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Augusta, Pres. Ch. 20 00
 Mumfordsville, Pres. Ch. 11 91

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 New Orleans, Prytania St. Pres. Ch. 2 88

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 Mt. Washington, Pres. Ch. 20 60

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 Shelburne, First Cong. Ch. 4 62
 Springfield, North Cong. Ch. 8 75

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Detroit, Jefferson Ave. Pres. Ch. 4 00
 " Woodward Ave. Pres. Ch. 25 00

MINNESOTA

Mankato, First Pres. Ch. 5 00
 Minnesota Conf., Meth. Ep. Ch. 140 00

MISSISSIPPI

Corinth, First Pres. Ch. 1 50
 Pine Ridge, Church at. 1 10
 Street, Unity Ch. 4 11
 Yazoo City, Pres. Ch. 11 95

MISSOURI

Concordia, New Hope Pres. Ch. 6 75
 Irondale, Pres. Ch. 82
 Lamar, First Pres. Ch. S. S. 1 82
 Liberty, Pres. Ch. 9 00
 St. Charles, First Pres. Ch. 1 09
 St. Louis Conf., Meth. Ep. Ch. South. 161 99
 South Bellevue, Pres. Ch. 1 70
 Whitewater, Pres. Ch. 3 35

NEBRASKA

Nebraska Conf., Meth. Ep. Ch. 147 00
 Rosemont, German Pres. Ch. 5 00

NEW JERSEY

Bloomfield, First Pres. Ch. 6 00
 Jersey City, Claremont Pres. Ch. 5 00
 New Brunswick, First Pres. Ch. 35 00
 Paterson, Broadway German Pres. Ch. 3 00
 South Orange, First Pres. Ch. S. S. 17 31
 Summit, Central Pres. Ch. 54 54

NEW MEXICO

Las Cruces, First Pres. Ch. 5 00
 Roswell, New Mexico Mission. 43 00

NEW YORK

Attica, First Pres. Ch. 1 16
 Brooklyn, Clinton Ave. Cong. Ch. 37 18

Brooklyn, Throop Ave. Pres. Ch.	\$27 26
Lima, Second Pres. Ch.	9 58
Lyons Falls, Forest Pres. Ch.	2 70
Maspeeth, Meth. Ep. Ch.	5 00
Poughkeepsie, Second Ref'd Ch.	19 95
Utica, Centenary Meth. Ep. Ch.	5 00
Valley Stream, Grace Meth. Ep. Ch.	3 00

NORTH CAROLINA

Apex, Pres. Ch.	1 00
Barium Springs, Church at.	5 00
Cameron, Pres. Ch.	5 00
Clinton, Holly Grove School House.	5 40
Coles Mills, Euphonia Pres. Ch.	2 90
Concord, Poplar Tent Pres. Ch.	3 00
Gulf, Pres. Ch.	4 50
Haywood, Pres. Ch.	1 29
Henderson, Pres. Ch.	2 50
Hope Mills, Pres. Ch.	1 00
Jackson Springs, Pres. Ch.	5 56
Maxton, Center Pres. Ch.	10 00
Mecklenburg Presbytery.	65 37
Mooresville, Meth. Ep. Ch. South	7 00
North Carolina Conf., Meth. Ep. Ch. South.	94 00
North Carolina Conf., Meth. Ep. Ch. South.	658 06
Oxford, Pres. Ch.	1 90
Pembroke, Pres. Ch.	50
St. Pauls, Pres. Ch.	1 55
Spartanburg, First Pres. Ch.	6 35
Wadesboro, Pres. Ch.	1 50
Wagram, Laurel Hill Pres. Ch.	5 00
Montpelier Pres. Ch.	6 52
Western North Carolina Conf., Meth. Ep. Ch. South.	664 03

OHIO

Salem, First Pres. Ch.	4 00
Wooster, Westminster Pres. Ch.	60 80

OKLAHOMA

Chelsea, First Pres. Ch.	5 25
East Oklahoma Conf., Meth. Ep. Ch. South.	218 12
Womble, Pres. Ch.	5 72

OREGON

Bethany, German Pres. Ch.	7 50
Roseburg, First Pres. Ch.	1 32
Vanona, Christian Endeavor Society.	3 00

PENNSYLVANIA

Allegheny, Ref'd Cong'n.	32 23
Butler, Second Pres. Ch.	12 00
Carapopolis, First Pres. Ch.	8 27
Clearfield, First Pres. Ch.	10 00
Corsica, Pisgah Pres. Ch.	4 00
Germanstown, First Pres. Ch.	14 52
Second Pres. Ch.	60 00
Holidaysburg, First Pres. Ch.	27 26
McVeytown, Pres. Ch.	5 00
Merchantville, First Pres. S. S.	7 50
Mifflintown, Westminster Pres. Ch.	13 00
Oil City, First Pres. Ch.	5 23
Philadelphia, Harper Mem'l Pres. Ch.	13 29
Pittsburg, Mt. Washington Pres. Ch.	4 00
Watson Mem'l Pres. Ch.	10 00
Sayre, First Pres. Ch.	2 25
Towanda, First Pres. Ch.	5 00
Troy, First Pres. Ch.	2 00

SOUTH CAROLINA

Abbeville, Hopewell Pres. Ch.	3 00
Black Swamp Circuit, Meth. Ep. Ch. South.	4 68
Central Pres. Ch. Ladies' Aid and Miss. Soc.	5 00
Charleston, Spring St. Meth. Ep. Ch. South.	5 00
Clio, Pres. Ch.	5 39
Columbia, First Pres. Ch.	3 29
Estill, Church at.	2 06
Greenwood, Main St. Meth. Ep. Ch. South.	7 00
Hartsville, Meth. Ep. Ch.	6 97
Indiantown, Pres. Ch.	13 66
Lawrens, Rocky Springs Pres. Ch.	1 50
Newberry, Central Meth. Ep. Ch.	5 72
Morris Pres. Ch.	3 00
Smyrna Pres. Ch.	4 00
Roberts, Pres. Ch.	1 00
Rock Hill, First Pres. Ch.	2 07

Santuck, Cane Creek Pres. Ch.	\$0 75
Seneca, Fairview Pres. Ch.	1 00
Flat Rock Pres. Ch.	1 35
Hope Pres. Ch.	6 55
Pres. Ch.	7 00
Sunday School at.	2 03
Union, First Pres. Ch.	4 00
Winnsboro, Sion Pres. Ch.	2 97

TENNESSEE

Brick Church, Church at.	4 00
Central Tennessee Conf., Meth. Ep. Ch.	16 00
Columbia, First Pres. Ch.	1 06
Halston Conf., Meth. Ep. Ch.	114 00
Hickory, Withe Pres. Ch.	2 87
Knoxville, Second Pres. Ch.	25 00
Lewisburg, First Pres. Ch.	11 05
Milton, Stones River Pres. Ch.	2 65
Nashville, Glen Leven Pres. Ch.	75
Second Pres. Ch.	3 35
New Providence, Pres. Ch.	7 50
Tennessee Conf., Meth. Ep. Ch.	62 00

TEXAS

Alvin, Pres. Ch.	4 75
Austin, Highland Pres. Ch.	15 50
Central Texas Conf., Meth. Ep. Ch. South.	1,300 15
Cisco, Pres. Ch.	5 50
Crockett, First Pres. Ch.	13 94
Dallas, O. C. Pres. Ch.	27 35
Westminster Pres. Ch.	1 13
Files Valley, Pres. Ch.	3 66
Gainesville, Denton St. Pres. Ch.	7 20
Lancaster, Pres. Ch.	37
Paris, First Pres. Ch.	5 00
Temple, Grace Pres. Ch.	10 00
Texas German Mission Conf., Meth. Ep. Ch. South.	95 32
Thomaston, Pres. Ch.	3 00
Trivoli, Pres. Ch.	12
Waco, First Pres. Ch.	2 10
Westbrook, Meth. Ep. Ch. Charge	1 00
West Texas Conf., Meth. Ep. Ch. South.	793 83

VIRGINIA

Amelia C. H., Pres. Ch.	5 43
Hampton, Pres. Ch.	14 45
Lester Manor, Disciples of Christ	
Jerusalem S. S.	10 00
Michells, Pres. Ch.	50 00
Monterey, Pres. Ch.	4 20
Old Church, Samuel Davies Pres. Ch.	3 00
Portsmouth, Trinity P. E. Ch.	5 90
Pulaski, Pres. Ch.	10 00
Redford, Pres. Ch.	9 73
Richmond, Porter St. Pres. Ch.	1 50
Westminster Pres. Ch.	3 00
Roanoke, Second Pres. Ch.	15 00
Staunton, Bethel Pres. Ch.	5 54
First Pres. Ch.	41 44
Trevilians, Wells Mem'l Pres. Ch.	30
Vancluse, Cedar Cliff Pres. Ch.	7 99
Waynesboro, Pres. Ch.	4 00
West Dinwiddie Circuit, Meth. Ep. Ch.	25 26
Woodstock, Pres. Ch.	1 90

WASHINGTON

Carbonado, Finnish Ch.	1 39
Everett, Norwegian-Danish Meth. Ep. Ch.	5 65
Zion Free Ch.	7 27
Greenwood, Church of Christ.	2 40
Seattle, Finnish Ch.	1 00
First Pres. Ch.	18 42
Swedish Bapt. Ch.	6 00
Union Service.	4 00
Selah, Meth. Ep. Ch.	2 00

WEST VIRGINIA

Charleston, Bream Mem'l Pres. Ch.	3 56
Huntington, First Pres. Ch.	4 00
Kenova, Pres. Ch.	3 65
Montgomery, Pres. Ch.	7 15

WISCONSIN

Germantown, Zoar Evang. Ch.	8 00
LaCrosse, First Cong. Ch.	5 00
Milwaukee, Immanuel Pres. Ch.	15 00
Neenah, First Pres. Ch.	200 00
Wisconsin Norwegian-Danish Conf., Meth. Ep. Ch.	58 00

AUXILIARY SOCIETIES

	Credited as Donation	Credited on Account
Alabama		\$104 63
Alabama, Va.	\$10 75	
Austin, Tex.		14 23
Canton, O.		23 18
Carroll Co., Ill.		23 36
Clarke Co., O.		3 51
East Liverpool		
Female, O.		62 87
Fairview, Ill.	37 00	
Gaston Co., N. C.		33 05
Hunterdon Co., N. J.	60 00	50 00
Jefferson Co., W. Va.	50 00	20 00
LaRue Co., Ky.		6 22
Logan Co., O.		49 23
Maryland.		111 97
Massachusetts		365 91
Memphis and Shelby Co., Tenn.		108 81
Middletown, Conn.	30 48	
New Hampshire		152 55
Oneida Co., N. Y.	371 99	
Pasquotank Co., N. C.		28 85
Randolph Co., Ill.	30 00	140 72
Ronceverte and Vic., W. Va.		49 03
Rowan Co., N. C.		38 30
Sangamon Co., Ill.		19 00
Union Bible Society, Fairfield and Richland Cos., S. C.		71 80
United B. S., E. Allen Co., Kan.		30 09
Vermont		9 00
Westchester Co., N. Y.	1,000 00	
Welsh Prairie, Wis.	117 75	
	\$1,779 77	\$1,444 51

RETURNS FROM BOOKS DONATED

Hughes, M. R., Murrayville, Ga.	\$15 00
Presbyterian Board of Publication and S. S. Work, Philadelphia, Pa.	4 30
Robbins, Rev. Wm., Cincinnati, Ia.	1 18
Western Agency.	9 00
	\$29 48

HOME AGENCIES

Atlantic.	\$1,124 13
Central.	1,001 13
Colored People of the South.	435 46
Eastern.	365 72
Northwestern.	467 74
Pacific.	617 09
South Atlantic.	1,177 07
Southwestern.	676 67
Western.	991 12
	\$6,856 13

MISCELLANEOUS

Retail Sales.	\$1,974 16
Trade Sales.	681 45
Income from Available Funds.	24 34
Income from Perpetual Trust Funds.	20 00
Depository Agency Colored People South.	322 42
Depository Atlantic Agency.	910 94
Depository Central Agency.	151 50
Depository Eastern Agency.	81 39
Depository Northwestern Agency.	846 09
Depository Pacific Agency.	427 53
Depository South Atlantic Agency.	386 54
Depository Southwestern Agency.	222 68
Depository Western Agency.	206 75
Trust Funds.	1,212 62
Borrowed from Bank.	10,000 00
Rentals.	3,622 21
"Record"	1 50
Sundries.	13 89
Available Investment—Cash from United States Trust Co.	50,000 00
	\$71,106 01

\$9,274 82

Total Receipts.....\$99,667 53

CASH STATEMENT FOR NOVEMBER, 1912

RECEIPTS

From Legacies	\$6,627 61
.. Individuals.....	2,332 85
.. Churches	9,274 82
.. Auxiliaries, as Gifts	1,779 77
.. Perpetual Trusts—Income	20 00
.. Bible House—Rents.....	3,622 21
.. Income from Available Funds—Interest.....	24 34
.. Sales of Bibles Donated.....	29 48
.. Sales by Home Agencies.....	6,856 13
.. Depositories of Home Agencies	3,555 84
.. Salesroom—Cash Sales.....	1,974 16
.. Auxiliaries—For Books	1,444 51
.. The Trade	681 45
.. Bills Payable—Borrowed from Bank.....	10,000 00
.. Trust Funds.....	1,212 62
.. Available Investment—Cash from U. S. Trust Co.....	50,000 00
.. "Bible Society Record"	1 50
.. Sundries	230 24
	\$99,667 53

Cash Balance from October, 1912..... 6,535 75
\$106,203 28

DISBURSEMENTS

For Cash to Foreign Agents.....	\$1,506 64
.. Bills Exchange Paid.....	19,367 05
.. Missionary Societies.....	63 89
.. Home Agencies.....	11,412 96
.. "Bible Society Record"—Postage, etc.....	163 61
.. Library Expenses.....	58 21
.. Legacy Expenses.....	252 60
.. Translation and Revision.....	6 00
.. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	6,442 72
.. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.....	3,234 04
.. Manufacturing Department, Material, Wages, etc.....	17,666 79
.. Depository, Salaries, Boxes, Cartage, etc.....	3,362 74
.. Salesroom Expenses	240 74
.. Income Available	137 78
.. Paid Beneficiaries—Annuities.....	304 36
.. Trust Funds Invested	3,969 63
.. Paid Account Burr Legacy Income.....	59 25
.. Diffusion of Information—Pamphlets, Leaflets, Reports, etc.....	93 12
.. Sundries.....	306 45
	\$68,648 63

Cash Balance to December, 1912..... 37,554 65
\$106,203 28

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